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ABSTRACT

By tracing major ideas in the evolution of educational history between 1899 and 1985, the document takes readers from the traditional emphasis on citizenship training in social education to the current focus on teaching about the world community and the interdependence of its people and systems--cultural, ecological, economic, linguistic, racial, social, and technological. Beginning with the ideas of John Dewey, the evolution of formal education and the gradual inclusion of geography, cultural studies, and international education in social education are discussed. Effects on American education of the "Red Scare" in the 1920's, threats of fascism and nazism in the 1930's, and increasing global conflict in the 1940's are treated as part of the total picture leading to the current push for global perspectives in education. In conclusion emphasis is placed on the importance of taking the classroom (students) out into the real world--the global community. Appendices containing biographic information about the author, information on Global Horizons' Humans and Environment Learning Program (HELP), excerpts from a global education curriculum guide series, and a list of documents available from ERIC conclude the paper. (LH)

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HUMANS & ENVIRONMENT
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ED267008

THE WORLD IN MICROCOSM

From John Dewey To Global Perspectives

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Richard Peters Ed D
GLOBAL HORIZONS

SO 016 987

JANUARY 1986

DEANNA, KATHERINE, NEIL, and PHYLLIS

my foundation and inspiration

P R E F A C E

Today's concept of global perspectives in school curricula has been nurtured, over the course of this century, by countless experiments, movements, philosophies, and personalities.

Although no curriculum development grand design is evident in the haphazard happenings of the past eighty-six years (1899-1985), when isolated events and statements are put together in jigsaw puzzle fashion ... a pattern is discerned.

This is an interpretive history of only a few of the countless ideas, movements, and personalities that have contributed, in varying degrees of importance, to the mosaic called global perspectives in education.

Richard Peters, Ed.D.
Port Charlotte, Florida
January 1986

I N T R O D U C T I O N

In 1986, proponents of a global perspective in education cite the importance of student understanding of the world community, and the interdependence of its people and systems - cultural, ecological, economic, linguistic, racial, social, and technological.

Citizenship training is and traditionally has been one of the primary goals of schools in the United States. The knowledge, skills, and attitudes of effective citizenship participation in a democracy include an understanding of the workings of local, state, and national government; a knowledge of the underlying principles of our governmental structure; skills in decision making and forming judgments; and attitudes that foster active participation in the system. But that is no longer enough. At this time in history, we need a broader concept of citizenship - one that includes a global perspective. The contemporary world, and certainly the world of the future, is not a collection of separate lands and peoples, but rather a world in which the actions and policies of one nation affect to greater or lesser degrees what happens in other nations. The world of today can best be understood as a singular, complex system. Events of the past decade have made us increasingly aware of our interrelatedness. [1]

This contemporary interest in developing a global perspective in the minds of children, and inundating the K-12 curriculum with an international flavor, has its roots in the behavior and

philosophy of many 'progressives' of the past. John Dewey's comments about bringing the real world of the local community into the classroom and to the academic lives of children (1899) became entrenched in the minds, and was brought to fruition in the actions, of his disciples and others who sought change in what was perceived to be a static system; outmoded for the times.

Sometimes, the emphasis has been on local community studies, national studies, and citizenship. In these instances, a global perspective (in thought, word, or deed) was not evident. Later on, a global perspective became important. Whatever the direction of expanding education might be, at any given time, the important thing was that individuals, groups, and associations were striving to relate the school to the diverse lifespaces of children; whether they be close by or far removed ... local/national/global in scope. Some brought the lifespace environment(s) <u>into the classroom</u> through direct/vicarious experiences, while others devised activities and strategies which took students out <u>into their lifespace environments</u>.

A NEW EDUCATION...FOR A NEW AGE

Taking issue with proponents of the epoch theory,[2] John Dewey promoted the notion that educators should study the individual child to find out what his actual development is, and then identify the material of instruction that is most appropriate for that period of mental development (1899).

He hypothesized that to learning from texts and teachers is learning through experience; to acquisition of isolated skills and techniques by drill is opposed acquisition of them as means of attaining ends which make direct vital appeal; to static aims and materials is opposed acquaintance with a changing world. [3]

Using the University of Chicago's Laboratory School as his center for pedagogical research in early childhood education, Dewey stressed that unless a given experience leads out into a field previously unfamiliar no problems arise, while problems are the stimulus to thinking. Growth depends upon the presence of difficulty to be overcome by the exercise of intelligence. Learning is a continuous process of reconstruction of experience(s).

This emerging philosophy of education was based, in part, on the application of the scientific method to intellectual exercises; to learning. Dewey often stated that observation alone is not enough. The learner has to understand the significance of what he sees, hears, and touches; to be conscious of the consequences that occur when what is sensed

is acted upon. Accordingly, the scientific method is the only authentic means at our command for getting at the significance of our everyday experiences of the world in which we live; a working pattern of the way in which, and the conditions under which, experiences are used to lead ever onward and outward.

Dewey was an advocate of formal education systems which replicated the real world outside the walls of the typical classroom. Because individuals live in a world made up of series of situations in which interaction is going on between people and objects and other people, educators should know how to utilize (environmental) surroundings; physical and social, to contribute to building up experiences that are worthwhile. After all, environing conditions shape experiences, and are conducive to having experiences that lead to growth. [4]

This is a critically important notion in the process of relating formal education to the contemporary and future life of children. No longer is the school to be isolated from the community and the lives of children. It cannot create artificial environments or climates for learning which have no relationship to real life and circumstances. Instead, education should be essentially a social process, individual learners should form community groups. When education is based upon experience and educative experience(s) is (are) seen to be a social process, the teacher becomes leader of group activities which provide for interaction and discovery.

As an individual passes from one situation to another, his world; his environment,[5] expands or contracts. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations that follow. Dewey promoted the child-centered activity movement.

We are told that the complexity of human relations, domestic and international, make impossible large-scale social planning and direction by intelligence.[6] Dewey claimed that we live in a world of persons and things which, in large measure, is what it is because of what has been done and transmitted from previous human activities. The more we know about customs in different parts of the world at different times in the history of mankind, the more we learn how much manners (and customs) differ from place to place and time to time.

It is not enough to insist upon the necessity of experience, nor even of activity in experience. Everything depends upon the quality of the experience which is had. The central problem of an education based upon experience is to select the kind of present experiences that live fruitfully and creatively in subsequent experiences.[7]

In a series of lectures in PEDAGOGY IB given at The University of Chicago (1899), Dewey expounded upon the doctrine of continuity. In principle, the school has no other educational resources than those which exist outside of the school. The sort of material that instructs

children ... outside the school is fundamentally the same sort that has power to instruct within the school. The educative process must be the same within and without the walls.[8]

The school must be inseparable from the social milieu in which it functions. Expanding upon the notions of Mead and the Committee of Fifteen on Elementary Education,[9] Dewey stated that schools must present a generalized social environment to the learner ... because the society or civilization for which the individual is to be educated is a progressive one. By the time the individual (has been) thoroughly adjusted to civilization as it was when we began educating and adjusting him, society would have undergone a transition and the individual (would) not fit. Therefore, the social environment of the school must represent what is most likely to affect the lives of all, and which is most likely to be an influence (on the learner) to become a member of the larger community.

Adaptation to civilization cannot be simply and only a future fact. The best way to get ready for tomorrow, or next year, is to get all there is out of today and this year. The child lives in a geographical world which has a meaning for him as much as for the adult. If he is to be adapted to the social relations twenty years from now, he can be so only as he is now adapting himself to social relations.

We cannot get a future adaptation excepting out of a certain measure of present adaptation.

Social life goes on in the medium of the earth, and because of that fact, any separation between people and things, between nature and culture, is an artificial one (1899).

THROUGH THE DECADES

Over the course of the next six decades (1900s-1950s) proponents of social education were numerous and their activities well publicized, but the emphasis was on citizenship education and the scope of student/environment interaction was limited, mainly, to the community, state, and nation. Little, if any, attention was paid to culture studies or international education. In those instances where culture studies did exist, diverse cultures were generally measured by the American culture yardstick; how much like us are they? ... rather than how/why are they different from us?

In 1907, the American History Association's Committee of Five encouraged the study of national geography. The National Education Association's Committee on the Reorganization of Secondary Education stressed citizenship and ethical character development.

At the turn of the 20th Century, Dewey was advocating the inclusion of social studies in the school. Inviting guest speakers into the schools was one way of bringing the community-at-large into classrooms. By the 1920s, proponents of social (community) studies were devising ways to take students out of the schools and into the real world. Walk-throughs and field trips were used with large and small groups, alike.

During the 1920s, Americans feared the rise of Bolshevism in Europe and its spread to native shores. The RED SCARE became a national reality, and the schools were looked upon as the bastion of democracy; an isolated environment in which children would learn democratic ideals and be instilled with a sense of patriotism and nationalistic pride. Citizenship education was a clearly defined goal of the formal education process.

Individuals such as Harap, Horn, Kilpatrick (the project method), Kelty, and Wirt promoted the concept of social education in the school curriculum. Washburne's Winnetka Plan stressed the creation of social environments in classrooms; education of the child was geared to his abilities and interests. Dawson called for geography, sociology, and political science in the social studies curriculum. He supported the movement for social-oriented studies in the curriculum.

In the 1930s, America was faced with threats of Fascism and Naziism. Tenants of these political ideologies permeated American society and found support among the masses. Counts asked whether the schools dare build a new social order? (1932)

He took issue with the fallacy that: the world is changing with great rapidity; the rate of change is being accelerated constantly; the future is full of uncertainty. Consequently, the individual who is to live and thrive

in this world must possess an agile mind, be bound by no deep loyalties, hold all conclusions and values tentatively, and be ready on a moment's notice to make even fundamental shifts in outlook and philosophy. According to Counts, the individual is inevitably molded by the culture into which he is born. Until school and society are bound together by common purposes, the program of education will lack both meaning and vitality. He promoted the reconstruction of society curriculum. One of the most important elements of any culture is a tradition of achievement along a particular line - a tradition which the group imposes upon the young and through which the powers of the young are focused, disciplined, and developed. (This) imposition, provided the traditions are vital and suited to the times, releases the energies of the young, sets up standards of excellence, and makes possible really great achievement.

Wesley believed that the typical social studies curriculum should be adaptable to social change; that students should be introduced to a study of society. Certainly Dawson's earlier call for sociology in the curriculum would be supported by Wesley and his colleagues.

Audiovisuals were used to introduce students to environment resources which were either not readily accessible or far-removed from the classroom/school.

Wood/Freeman (1929), Hoban (1937), Brown/Vander Meer (1949), and Nesbitt (1962) concluded that films bring learners into direct contact with objects and produce impressions of real life situations. Films give children clear-cut notions of the objects and actions in the world about them. The inclusion of color and natural sound provides a close approach to subjective reality in a vicarious experience.

During the early/mid-1940s, America and the rest of the world was preoccupied with global conflict. Following the war years, Americans once again favored a retreat from the world (as was the desire for a return to normalcy after 'the war to end all wars') while the national government became more-and-more involved in international affairs. The signing of the United Nations Charter, the Marshall Plan, Truman Doctrine, and the United Nations 'police action' in Korea dictated a greater United States involvement in global affairs. Whether or not they perceived this drift toward internationalism, the American people were being directly involved in the lives and politics of other peoples and nations. The global age was beginning to emerge like a phoenix rising from the ashes and ruin of World War II.

By the late 1940s/early 1950s, again a fear of communism swept America and the RED SCARE lived once again. In 1948, the Educational Policies Commission

advocated the development of student awareness of the international community. In 1950, Commager noted that the nineteenth century school had an enormous job in Americanization - it was a clearly defined job, universally willed by the people. Today's school faces a problem in deciding whether its education should reinforce nationalism - or inspire internationalism. In 1951, the National Council for the Social Studies identified several characteristics of citizenship and advocated nationalistic-oriented instructional programs in the schools. The field trip permits not only first-hand knowledge but immediate rather than vicarious experience with social reality (Johnson, 1956). The launching of SPUTNIK (USSR, 1957) shocked the American people and embarrased the national government. Critics of the American public school system sought renewed emphasis on mathematics and science as well as nationalistic-oriented citizenship education.

In the early/mid-1960s, several PROJECT SOCIAL STUDIES strategies emphasized primary/secondary source curricula, inquiry/decision making, inductive/deductive reasoning, and citizenship education.

Not until the mid-to-late 1960s was vocal support given to the notion that a global age was dawning and that students, as citizens of the world community, need to gain exposure to diverse cultures and peoples.

The Educational Policies Commission (NEA, 1961) stated that the conditions necessary for freedom include the social institutions which protect freedom and the personal commitment which gives it force. To be free, a man must be capable of basing his choices and actions on understandings which he himself achieves and on values which he examines for himself. He must recognize that others may have different values. He must be able to perceive and understand the events of his life and time and the forces that influence and shape those events. The free man, in short, has a rational grasp on himself, his surroundings, and the relation between them. A man who seeks to understand himself understands also that other human beings have much in common with him. He recognizes the web which relates him to other men. Many profound changes are occurring in the world today. By using his rational powers to increase his knowledge, man is creating a 'smaller world' ... thereby creating new needs for international organization and understanding.

Miller (1963) stated that teaching about international relations in the public schools may be approached by:

> courses in geography, history,
> and foreign languages ... or

> education for international understanding and competence should follow the concentric-circle concept of learning; beginning with things most familiar and extending toward the unfamiliar.

He went on to state that the discussion of communism in the public secondary schools should be analytical and reasonably objective.

Research conducted during the late 1950s/early 1960s concluded that the process of political socialization in the United States is not radically different from that in other countries. A review of instructional materials from schools in the Soviet Union and United States led the researchers to conclude that each system tries to imbue the young with its own particular notions of authority, legitimacy, the role of the citizen, and of the good life; at the same time it strives to present negative interpretations of politically alien systems.

Fenton, Hunt, Massialas, and Metcalf placed great importance upon the student's ability to identify and focus on the problems of society. In order to do this, each child needs to be equipped to cope with diverse social situations.

Piaget's observational experiments re: young children led him to state that in forming his conceptions of the world, the child's image of reality is a portrait or reconstruction of the world, and this reconstruction is based on reasoning about information received.

In 1967, McLuhan followed up on Piaget's notion of information received and reasoning in The Medium is the Message. He stated that the technological revolution which replaced the mechanical age had effects upon the human environment. Technology changes the scale, or pace, or pattern of human affairs. Technological media represent extensions of human faculties; psychic or physical. The extension of any one sense alters the way humans think or act - the way they perceive the world.

Sidwell (1968) supported McLuhan's contentions when he stated that the electronic age pupil requires an educational environment that allows him a maximum participation in discovery, that will relate and synthesize rather than f/r/a/g/m/e/n/t knowledge.

The process by which students may know mankind is reciprocal. Johnson (1969) meant that students must know 'the other one' and must also know the image that 'the other one' has of them. A knowledge of

culture must provide the substantive ground for the study of mankind through all studies; not just the humanities, natural sciences, and the social studies.

In England, the Central Advisory Council for Education promoted the idea of integrating the curriculum to the boundless curiosity which children have about the world about them through the use of the environment. Taking children out of their own environment into a contrasting one is the essence of learning by acquaintance.

Taba identified primary goals of international education when she stated that it should strive to produce individuals who:

> have a certain kind of knowledge;
> organized sets of concepts, ideas, and/or generalizations that enable them to put masses of data in order.
>
> can process information;
> analyze data, form generalizations, ask pertinent questions, make inferences, use data to hypothesize/ to predict causal change/ as a useful model for inquiry - for analysis - for problem probing.

have a capacity to put themselves in other peoples' (or nations') shoes;

have equivalent feelings and have sensibilities that are necessary to live in a pluralistic world.

have a capacity to transcend their own ethnocentric skin;

see equivalents in values and see universals in the human condition.

can handle international situations objectively;

can treat other peoples' (nations') feelings or value patterns as fact or givens in a situation.

have a sense of the complexity of global issues.

By the mid-1970s, the global perspectives concept began to gain popularity. It incorporated international studies and global education into an overall strategy to develop, in learners, the ability to cope with global interdependence.

In 1976, Anderson stated that ours is an era of history in which the human condition is becoming rapidly and progressively more globalized. Global education is an attempt to alter the view of the world communicated to students via changes in content and curricula. Efforts to do this grow out of a conviction that the dominant images of the world are in varying degrees inaccurate, misleading, and dysfunctional for the individual as well as for society. For example, the curriculum in many schools conveys a Eurocentric image of the world. The non-Western and non-Anglo world is treated only in relation to Europe and America. The human experience in non-Western cultures is studied only within a Western frame-of-reference. Current curricula also tends to communicate a state-centric image of the world. Critical to the character of any global education program are two propositions: there exists a world system, and individuals are participants in that system.

A year later, Anderson stated that we live in a global culture. The globalization of the human condition (the emergence of a global age) constitutes a profound

challenge to the way(s) we formally/nonformally educate children and young people about the world into which they have been born.

In Guidelines for Global Education (1978), the Michigan Department of Education identified three primary goals of GE programs. They should encourage students to:

> acquire a basic knowledge of various aspects of the world;
>
> develop a personal value and behavior system based on a global perspective;
>
> understand problems that have global implications and explore solutions.

Attainment of these lofty goals can be achieved, in part, through the study of world geography, foreign languages, various social/political/economic systems as well as encounters with artistic expressions of other culture groups, exposure to different religions, exposure to the cultural activities of diverse racial/ethnic groups, and participation in people-to-people exchange programs.

The global perspectives concept was highlighted in comments made by Hanvey (1978). He identified five dimensions of a global perspective.

Perspective Consciousness: one's view of the world is not universally shared. Others have views of the world that are profoundly different from one's own.

State of the Planet Awareness: awareness of prevailing world conditions/problems and developments.

Cross-Cultural Awareness: awareness of the diversity of ideas and practices to be found in human societies around the world.

Knowledge of Global Dynamics: some modest comprehension of key traits and mechanisms of the world system.

Awareness of Human Choices: awareness of (some) of the problems of choice confronting individuals, nations, and the human species as consciousness and knowledge of the global system expands.

By the end of the 1970s, many proponents of a global perspective agreed that education for global perspectives is those forms of education or learning which enhance the individual's ability to understand his or her condition in the community and the world. It includes the study of nations, cultures, and civilizations with a focus on understanding how these are all interconnected and how they change, and on the individual's responsibility in this process. It provides the individual with a realistic perspective on world issues, problems, and prospects between an individual's enlightened self-interest and the concerns of people elsewhere in the world.

The world in 2000 will be different from the world today in important ways (Global 2000 Report to the President, 1980). If WE, as a nation and as a world community, are to control population growth, better manage finite resources, provide adequate quantities of food and water, improve the quality of the atmosphere, and prevent the further extinction of plant and animal species ... then we must begin to educate a generation of quality environment-conscious people. [10]

In his rationale for global environmental education being part of the school curriculum, Stapp (1981) noted that each individual and nation is part of an intricate weave of beliefs, customs, patterns, and actions. We are linked geographically, politically, religiously, socially, and in countless other ways. Progress toward the solutions to complex problems and issues is enhanced through cultural awareness and understanding, the international exchange of ideas and information, and actions that represent holistic thinking. We need to see the world in its global context.

Technological advances, increased trade, tourism and cultural exchanges, environmental concerns, competition for markets and scarce resources, and the continuing arms race are drawing nations and peoples into increasingly complex relationships. The National Council for the Social Studies (NCSS) statement on global education (1981) continues with the view that increased human interactions across national and continental boundries increase the potential for both cooperation and conflict. The day-to-day lives of average citizens, as well as the destinies of nations, are being influenced by our growing international, cross-cultural links. Human life has been globalized to the point where we must alter the ways we have

commonly viewed ourselves and others. Globalization has progressed to the point where each of us is constantly touched by interactions within the global system. Global education refers to efforts to cultivate in young people a perspective of the world which emphasizes the interconnections among cultures, species, and the planet. A global perspective should permeate the total spectrum of social studies goals, offerings, materials, and instructional strategies.

The frustrations of many global perspective proponents with contemporary social studies curricula and strategies employed to expose students to the global community were summed up by Alvarez (1981). While many global education programs focus on selected topics they deemphasize or ignore the conceptual schemes that are integral to promoting a global perspective by introducing global issues within the narrow boundries of a single view of the world. Concepts are often introduced as if they were universally shared perceptions of the current state of world affairs, while alternative interpretations of the world reality are neglected. In reality, these issues are exceedingly complex and efforts should be made to expose students to a variety of viewpoints. [11]

Harkening back to the citizenship education frenzy that swept American public schools in the 1930s - 1950s, Cogan (1982) stated that global awareness is a fundamental aspect of good citizenship. We need citizens who recognize the interdependent nature of the global community, and who are adequately prepared to function intelligently as decision makers in an increasingly complex world. Global and national citizen education training are compatible, indeed necessary, for preparing young citizens to understand and cope with the myriad problems that will face them in the years to come.

Minnesota State Department of Education's Task Force On Contemporary World Studies identified six primary goals of any global citizenship program.

Understanding diversity;

Understanding the world as a series of emerging interdependent systems;

Developing effective working relationships with others;

Understanding the nature and process of change;

Understanding prevailing
world conditions;

Understanding emerging
global trends.

In 1983, Peters attempted to wed the concepts of global perspectives and global environmental education in a two-part essay for The Social Studies Teacher. As it developed, and conquered nature, the human species has not always given serious consideration to the well-being of both natural and social environments. Worldwide, it is critical that humans develop action programs which result in global efforts to create cooperative living habitats; environmental settings in which humans and nature coexist and prosper. After all, to ignore the well-being of both environments; natural/social, means that humans will not only destroy the natural surroundings but, in the process, themselves as well. Students need to develop an awareness of/exposure to diverse global cultures and environments. They become 'change agents'; perceiving problems, researching/collecting data, suggesting alternative courses-of-action (based upon the divergence of multi-cultural views), and act in some overt manner to minimize or solve problem situations which exist in natural and social environments.

When we recognize that this one earth is the habitat shared by people and other living things all over the planet, we begin to see things differently. We then put our teaching - whether civics, government, history, economics or geography - in the context of a living source. To the extent that people recognize their connection and interrelatedness with all other people on this planet ... we will be more likely to work to maintain the health of the planet over time. Charles (1984) emphasized the development of earth-based programs where social studies concepts and skills are developed and reinforced within an understanding of Earth as a living home; from house to neighborhood to community to nation to planet.

The Center for Environmental/Energy Education at Western Carolina University provides preservice/inservice teacher education. The Global Trends Workshop program fosters global understanding by merging global trends with local concerns. Workshop/global education program goals (in the classroom) include:

understanding that different societies have common needs;

developing problem solving skills;

> understanding the inter-
> relationships of ecological,
> economic and cultural systems;
>
> demonstrating the inter-
> dependence of nations.
>
> (Berne/Judy, 1984)

By the mid-1980s, the walls of the classroom had been expanded into the community - on a global scale. No longer was it sufficient for guest speakers into classrooms or field trips to local community resource sites. It became important for students to travel abroad, to become involved with student exchange programs, to interact with youths in other lands.

We have come a long way from Dewey's call: bring the real world into the classroom, to taking the classroom (and students) out into the real world; not only the local community - but the global community as well.

COMMENT

Unfortunately, over the course of the past decade, many proponents of global perspectives have either been grossly misunderstood by advocates and critics alike, or have deliberately misrepresented the true nature/character of globalism in curricula.

As a result, a global perspective is perceived, by many, as being just another foothold for proponents of one-worldism, supremacy of the United Nations, and the dominance of non-democratic societies in America's schools. The fear is this: globalism must mean internationalism in the most-negative sense of the word; the foresaking of national identity for universal allegiance.

Basically, a global perspective is ...

> a knowledge/understanding of the THINGS which make natural and social environments different/alike on a global scale;
>
> an empathy for the concerns and needs of others, worldwide.

END NOTES

1 John J. Cogan. "Global Education: Opening Children's Eyes to the World," Getting Started in Global Education: A Primer for Principals and Teachers (Arlington, VA: National Association of Elementary School Principals, 1982) pg 3.

2 According to the HERBARTIAN SOCIETY, the individual reproduces in his development the main stages which have been passed through in the development of the race. What the race has produced; history, literature, mathematics, and science, is the most appropriate material for the instruction of the child.

3 John Dewey. Lectures in the Philosophy of Education: 1899 (New York: Random House, 1966) pgs 19-20.

4 Every experience should do something to prepare a person for later experiences of a deeper and more expansive quality.

5 The environment consists of the sum total of conditions which are concerned in the execution of the activity characteristic of a living being.

The social environment consists of all the activities of fellow beings that are bound up in the carrying on of the activities of anyone of its members.

6 John Dewey. Experience and Education (New York: Collier Books, 1963) pg 81.

7 Ibid., pgs 27-28.

8 Dewey. Lectures ... , pg 65.

9

George Herbert Mead (social psychologist) believed that the environment is important in its organic relation to the development of the individual.

10

Richard Peters. "Putting GLOBAL 2000 to Work in the School Curriculum," Environmental Education Report, January 1981, pgs 5-6.

The report to the President was issued by the Council on Environmental Quality.

11

In ECO/SOCIAL STUDIES: A STRATEGY TO DEVELOP GLOBAL PERSPECTIVES AND RELATIONSHIPS AMONG NATIONS AND BETWEEN HUMANS AND THEIR NATURAL/SOCIAL ENVIRONMENTS ED 207 816

Dr. Richard Peters introduced the Proactive Action Model (PAM) strategy of global education instruction. Through the application of the scientific method to the learning process, students function as researching social scientists and role play characters/nations in decision making and problem solving activities. They develop multi-cultural, global perspective views of issues/topics/problems. Often these views are diametrically opposed and in conflict with one another.

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APPENDICES

I. ABOUT THE AUTHOR

II. GLOBAL HORIZONS

III. SAMPLE ESOs/PIs

IV. ERIC ED #s

ABOUT THE AUTHOR

Richard Peters received his Bachelor of Science in Education and Master of Education degrees from The University of Maine (Orono), matriculated at The Florida State University (Tallahassee) in the Social Studies Education Department, and was granted the Doctor of Education degree (Curriculum)from The University of Rochester (NY) .

Since 1970, Dr. Peters has been directly involved with the design/development/delivery/evaluation of environmental education and global studies instructional programs (K-12) . Among his program development credits are: SEA; Student Environment Awareness program for an NIE-funded EXPERIMENTAL SCHOOLS (ES) project, PIE; People In Their Environments, and HELP; Humans and Environment Learning Program, for school systems in New England .

Dr. Peters is a member of Delta Tau Kappa (FSU) and Alpha Kappa Delta (USC), and is currently serving on the International Activities Committee (NCSS) .

Dr. Peters has been widely published in professional journals and by the ERIC system since 1970 . Among his most recent contributions to the field of global studies are Spatial Relationships, Lifespace, and Community; all part of the OUR COMMON HOME: EARTH series published by ERIC .

HUMANS & ENVIRONMENT
LEARNING PROGRAM
(HELP)

In 1981, a collaborative was formed for the development/delivery/evaluation of instructional programs and knowledge/skills development models in global education; Kindergarten - Grade Twelve.

In conjunction with curriculum development, GLOBAL HORIZONS is also a clearinghouse for the dissemination of literature in the field. In addition to publishing a periodic newsletter, GlobeScope, several original works have been published in national/international periodicals and by the Educational Resources Information Center (ERIC).

A series of "how to do it" and informational workshops for teacher inservice training have been designed and presented on local/regional/national levels for staff development committees and organizational meetings such as the annual NorthEast Regional Social Studies Conference and the annual convention of the National Council for the Social Studies.

Future plans call for the development of a summer travel program to selected Third and Fourth World nations, the creation of a speakers bureau, and the development of audiovisual materials for instructional use in schools.

HELP

Humans and Environment Learning Program

A K-12 instructional strategy designed to be infused into existing social studies curricula with an emphasis on:

CONTENT ENRICHMENT by adding global education lessons and units to on-going instructional programs;

INSTRUCTIONAL PROCESS MODIFICATION through the development/application/ refinement/reinforcement of critical thinking and decision making skills.

HELP emphasizes visual awareness and exposure to diverse global environments and habitats; natural and social in nature, at all grade levels.

HELP attempts to vicariously create the sights and sounds of diverse lifespace environments for students.

The following pages are excerpted from the forthcoming OUR COMMON HOME: EARTH curriculum guide series to be published by the ERIC system in 1986.

TITLES

Spatial Relationships

Lifespace

Community

Environments

Energy

Stewardship

Cooperation

CONCEPT	TOPIC	ESSENTIAL STUDENT OUTCOMES	PERFORMANCE INDICATORS	CONTENT
ENVIRONMENT	HUMAN INFLUENCE	Students will demonstrate how, over the course of recorded history, man has developed the capacity to alter the natural state in order to provide opportunities for human habitation and cultural/ social development on a global scale.	Students will: characterize, in essay form, the effects of man's inventions/ technology on human life styles in diverse natural environments. characterize, in essay form, changes or modifications man has made in selected global natural environments.	Historical study of man's inventions; from earliest cave man's tools to space exploration and STAR WARS technology. The impact that certain inventions/ processes have had upon global natural lifespaces. The impact that certain inventions/ processes have had upon human cultural development.

ACTIVITIES	INSTRUCTIONAL MATERIALS		ENRICHMENT	EVALUATION
	PRINT	NON-PRINT		
Films/filmstrips/ slides/videotapes are used to expose students to human influence on natural global environments. Field trip(s) to reclamation project, an urban development site, a rural development project, etc. Field trip(s) to a metropolitan area to observe lifestyles, and environmental relationships. Field trip(s) to historic restorations/sites. Guest speakers discuss lifestyles. Local area archaeological studies.	BEHAVIOR AND ENVIRONMENT Plennum Press THE FRAIL OCEAN Ballantine Books OUR PLUNDERED PLANET Pyramid Publications MAN AGAINST HIS ENVIRONMENT Ballantine Books	MAN AND HIS RESOURCES McGraw-Hill Films ECOLOGICAL IMBALANCE: SIX SYSTEMS DISTURBED EyeGate	Create a play to depict the several stages of human cultural development throughout the ages. Reports are developed as a result of exposure to natural/social environments. Interviews with community planners re: stewardship, land use, pollution control, etc.	Reports Independent study Discussions Quizzes/ tests Writing self-expression Graphic self-expression

ERIC documents developed by Richard O. Peters, Ed.D.

A VIEW OF TOMORROW'S WORLD: THE NEED TO DEVELOP STUDENT PERCEPTIONS OF GLOBAL INTERDEPENDENCE AND ENVIRONMENTAL STEWARDSHIP

ED 204 174

TEACHING STUDENTS TO BE PROACTIVE CHANGE AGENTS IN A GLOBAL AGE: A NEW DIRECTION FOR PRESERVICE AND INSERVICE TEACHER EDUCATION

ED 207 952

PROACTIVE STUDENTS IN GLOBAL EDUCATION: UNDERSTANDING THE THIRD WORLD - A MOVING FORCE IN OUR LIVES

ED 211 357 (STUDENT)
ED 211 493 (TEACHER)

TWENTY-FIRST CENTURY TECHNOLOGY AND THE GLOBAL ENVIRONMENT: DEVELOPING A CAUSE/EFFECT RELATIONSHIP PERSPECTIVE AMONG PROACTIVE ACTION STUDENTS

ED 213 592

FROM FOREIGN AID TO FOREIGN TRADE: DEVELOPING PROACTIVE STUDENT AWARENESS AND UNDERSTANDING OF THE ECONOMIC AND POLITICAL GROWTH AND INFLUENCE OF NATIONS WITHIN THE GLOBAL COMMUNITY

ED 218 169

HOW TO DEVELOP PROACTIVE ACTION STUDENT AWARENESS AND UNDERSTANDING ABOUT THE THIRD WORLD IN SOUTH ASIA

ED 222 413

DEVELOPING PROACTIVE ACTION STUDENT AWARENESS ABOUT AND NEED FOR GLOBAL ENVIRONMENTAL STEWARDSHIP

ED 216 905

THE GLOBAL CITIZENSHIP CONCEPT: PREPARING STUDENTS FOR INTERNATIONAL COOPERATION AND DIVERSE CULTURE EXPERIENCING

ED 242 633

DEVELOPING GLOBAL PERSPECTIVES ABOUT INTERNATIONAL RELATIONS AMONG PROACTIVE ACTION STUDENTS

ED 243 622

DEVELOPING GLOBAL PERSPECTIVES ABOUT NUCLEAR ARMS CONTROL AMONG PROACTIVE ACTION STUDENTS

ED 243 623

DEVELOPING THE GLOBAL LINKAGE CONCEPT FOR COOPERATIVE LIVING HABITATS

ED 248 177

HOW TO TEACH ABOUT HUMAN POPULATION IN THE GLOBAL COMMUNITY

ED 251 397